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Paralyzed U. S. Nisei Girl Wins Designing Contest

NEW YORK — Rose Hiraga, a West Coast wartime evacuee now residing in New York City, was notified recently that she had won a competition in textile designing sponsored by the Associated American Artists galleries.

There is more to the story than that, however.

Rose Higara has been paralyzed, ever since the day she was seriously hurt in an automobile accident in Colorado after the 1942 mass evacuation.

During her confinement in a war relocation center for Japanese Americans Miss Hiraga took up textile designing.

In announcing the award, Reese Lowenthal, association head termed Miss Hiraga "one of the most courageous as well as talented young women I have ever met."

For the past four years Miss Hiraga hasn't been able to move her fingers. She faints if she sits up in her wheel chair too long.

Miss Hiraga can't hold a paint brush in her hand. It has to be strapped to her wrist. Her head has to be lowered every so often while she paints or she faints for lack of oxygen.

Most of the time she paints while lying on her stomach.

At other times she paints sitting up, although her back is still weak from the accident that crippled her for life. Her arms are pitiful to behold because of their thinness. The muscles are virtually non-existent.

Lowenthal revealed that she topped the competition over hundreds of rivals sound of limb. Experts and critics say that her textile and wallpaper designs are of rare delicacy. Nature, with its trees, tropical flowers and birds in flight, furnished most of her motifs. Blue is her favorite color.

Her only guests in the New York apartment which she shares with a childhood friend are friends with keys.

passing thru

By KEN ADACHI

I Love Kids

You guys can tell me that there's nothing more deadlier than the female animal. Others can ream off stuff about fighting ten-legged spiders, of shooting the rapids in some flood-swollen river, or grappling with all kinds of horrible insects on the morning of the day after. Me, I have a tough time with kids.

Now don't get me wrong. I really have nothing against kids. I have a niece several months old and she looks quite nice; the beauty of it is that she is so quiet and helpless with all the swathes of baby clothes. There is a quality of sheer poetry in the little crawling speck of humanity now in her first year of innocence.

I feel a definite kinship towards kids since after all, I once belonged to the breed. Whenever I see them skipping rope or playing hop skip and jump, I feel like joining in. There is the lilt of happy-go-lucky youth, the musical sounds of laughter, with no touch of the sophistication and the hard-bitten outlook of the adult world. It is one of life's little pleasure when I see kids enjoying themselves.

Kids are all right until they learn how to walk and talk. Then they act like disciples of the Devil and Scrooge.

There have been trying times when fairly foaming at the mouth, I have had wild ideas of lying in wait with baited breath and dilated nostrils behind a closet with a golf club in my hand and bashing them over the head and tearing them from limb to limb.

Every Sunday, another one of life's little pleasures — sleeping in until noon — is shattered by the clarion call of some of the wild-eyed monsters who inhabit our dwelling. They keep this up from sun-up to sun-down. Sometimes they come bounding furiously into my room with the idea that one of their Jack the Ripper cohorts has hidden himself under the bed. They will wreak havoc on nicely arranged shelves and play with any article that's lying around.

By far the worst of this species is the precocious type. They will hold adults in complete fear with a never-ending stream of prattle. With overflowing energy, they will perform backflips while the parents beam with inspired delight mingled with a sort of fear. And as an expression of their artistic and aesthetic sense, they kick out little chunks of plaster or paint lovely little pictures on the wall.

Yes, I love kids.

Art Work of Calgary Nisei on Display

LONDON, Ont. — Paintings of four Calgary artists were on display here recently, among them the works of a Nisei, Roy Kiyooka.

Several canvasses by Kiyooka were on exhibit. Their titles were "House by Night," "They Also Lived Here," Fishermen," "Red Cafe," and "City Motif."

Japanese Girl Arrives For World Youth Forum

With 24 students from the Middle Far East now in Toronto for a ten-day visit with the World Youth Forum is 18-year-old Kayoko Saito of Tokyo. The visit, sponsored by the United Nations Association, started on Feb. 10 and will last until Feb. 19.

Miss Saito has spent the first three days in Toronto in Harbord Collegiate Institute and is staying with the family of a Nisei fifth form student. The Japanese girl who speaks fluent English, will visit other Ontario schools, see Niagara Falls and take part in a youth forum.

She was pictured in the Toronto Telegram with Mayor Allan Lamport and his daughter Jane upon arrival at the Union Station.

Find Two Sisters Living in Trees

TOKYO — Kyodo News Service reports that two aborginal-type girls who live in trees, wear no clothing and speak an unknown language have been discovered in southernmost Japan.

Kyodo quoted Dr. Kanetome Matsushita of a mental hospital in Kagoshima Prefecture who described the girls, who are sisters, as "morons of a strange type."

The girls were reported to have an extremely small head with hardly any forehead, their legs were underdeveloped and their waists and knees bent as if they were fit for tree climbing. If given clothes, they tear them to pieces with their teeth, and they speak a tongue which no one can understand.

Gov't. to Forward JCCA Telegram of Condolence To Queen Elizabeth

The National JCCA on Feb. 9 received an acknowledgement to the telegram which the members of the National Executive Committee had sent to Chief Justice T. Rinfret, Administrator of the Government, on Feb. 8, in which they expressed the sorrow of all Japanese Canaidans on the death of King George VI.

The JCCA telegram which paid tribute to the King "whose hand held the spirit of peace and goodwill to all mainkind" will be forwarded to Queen Elizabeth II, it was learned.

The telegram of acknowledgement, signed by J. F. Delaute, Assistant Secretary to the Governor-General, Government House, Ottawa, and addressed to George Tanaka, National Executive Secretary, stated:

"I am desired by His Excellency the Administrator to acknowledge the receipt of your telegram of the 8th February and to inform you that your kind message of condolences will be transmitted to Her Majesty the Queen."

Eleven Awarded Gold JCCA Pins, K. Hori Elected Prexy

Eleven members of the JCCA in Toronto were honoured at the Toronto JCCA "Variety Nite" on Feb. 10 at the Canadian Legion Hall with gold JCCA membership pins in recognition of their outstanding work in the organization.

The special pins were given to six Nisei and five Issei. The Nisei were Miss Jackie Iguchi, Fred Kayahara, Kinzie Tanaka, Ken Hori, Tammy Marubashi and Mikio Nakamura. The Issei were Messrs. T. Kameoka, S. Sasaki, T. Sumi, I. Uchida and T. Umezuki.

Elected by the approximately 400 persons in attendance at the general meeting as president of the Toronto JCCA executive for the coming term was Ken Hori, a veteran JCCA worker. He will now head activities in the largest local JCCA chapter in Canada.

Apart from the business portion which included reports by past president Kinzie Tanaka and treasurer Tammy Marubashi, the audience saw a program which lived up to its name "Variety Nite."

Receiving perhaps the biggest ovation was Adam Moriyama who was the winner of the 1947 Calgary Stampede singing contest and who gave three versions of his "cowboy singing." Bobby Ito, a bright star in the entertainment firmament and a member of the Canadian National Ballet Company, tap danced and sang to "Darktown Strutters Ball" and "Me And My Shadow."

Other luminaries were Dave Toguri who performed an exotic ballet interpretation of a Siamese dance, well-known singers Harry Kumano and Frank Kumagi, Hugo Yamamoto and Ken Kutsukake who acted in a skit and pantomime. Adding a touch of inventive genius was Eddy Ide who played the piano and sang "Dorothea", a song he had composed himself.

Two excellent technicolor films, "Beaver Valley," and Post-War Japan were also presented.

A two minute silence was observed in tribute to King George VI.

FEMME FARE

Open Letter To Bobby

Montreal, P.Q.
February, 1952.

Mr. Robert Ito,
The Canadian National Ballet
Company,
Toronto, Ont.

Dear Bobby:

Suddenly you discover you are something of a celebrity.

People look at you differently. When Montrealers speak of you, there is wonder in their eyes, there is pride in their accents. You are no longer young Bobby Ito who used to dance for the love of dancing, no longer the tall, lanky youth who worked in the daytime and studied dancing at night. You are Robert Ito, member of the Canadian National Ballet. You are part of the glamour and the colour for which we all aspire but which is given to only a favoured few.

People act differently toward you. People who weren't ever interested in ballet, rush off to buy tickets. They attend performances. They come out saying you are wonderful. They even rush behind stage for your autograph.

Suddenly, you become public property. You are photographed. You are interviewed. While you dreamed your dreams, practising while others played, seeking perfection until your very bones ached, your circle of friends was small and compact. Now the whole town is your friend.

Bobby, you are young. What would all this do to you? I was cynic enough to expect the worst.

Last week I saw you dance as a member of the Canadian National Ballet. As far as I was concerned, you were on trial. Among other dancers I had quite a time trying to identify you. But I was prepared for this since you had said "Gee, the way Montrealers talk about it, you'd think I was one of the principal dancers! I'm only on for just a moment." In the "Dance of Salome," you were well hidden under a generous beard and long, flowing robes. But I hope you will believe me when I say that your few moments provided that ballet's only touch of comic relief. And if I were a little disappointed with your small role in "Salome," that feeling vanished when you interpreted "Danse Chinois" with such delightful mischief and humour. Your strenuous leaps were expertly and gracefully executed. In fact you were good. As a dancer you were no longer an amateur.

(Con't on P. 8)

SKATING ON THIN ICE?

Whither Buddhism in Canada?

M. SITARR COMMENTS FURTHER ON HIS POINTS RAISED . . .

Editor, The New Canadian:

This article is written for the purpose of clarification and emendation and not for controversy's sake. In this spirit, the writer proposes to answer Hideo Mimoto who has come to the "Defense of the Bussei."

This writer feels that Buddhism does not need to be "defended" for the original article did not attack it but rather pointed out some of the problems which it faces in a Canadian social climate. Apparently Mr. Mimoto has missed the essence of the article or does indeed accept it but is ego involved because he feels that he is not a "marginal man" or "conservative", regardless of whether he is a Buddhist or not. This feeling he projects to the Buddhist Nisei and therefore feels compelled to "defend" them which is tantamount to defending himself.

Let us examine the concept of the "marginal man."

Since its coinage and definition by R. E. Park, many sociologists have used the concept in the studies of persons living between two or more cultures, influenced by both and accepting or wholly acceptable in neither. The quasi acculturation by one culture excludes the person from full fledged participation in the other. Cultural marginals are often unwittingly initiated into two or more historic traditions, languages, political loyalties, moral codes or religions. This may result from education, marriage, migration, or some other influence. This concept of marginality can be employed in other areas of conflicting cultural influences than those above. It may be used to designate persons who occupy peripheral roles between any two differentiated but largely exclusive institutions, culture complex or other segments of culture. In other words, it may not only be used to refer to personal disorganization and the resultant conflict due to two or more cultures but also in reference to two or more antagonistic cultural patterns within a given culture. As such it may refer to a recently arrived farmer in the metropolitian area or vice versa; a newly rich or newly poor; naive among the sophisticated. In other words, the quasi-emancipated person who cannot live outside it.

It would seem that the term can be applied to the Nisei who have "arrived" or are "arriving" from the so-called Lil' Tokyo's of pre-evacuation days to establish themselves in widely dispersed places in Canada. And as Mr. Mimoto points out, that the Nisei are intermingling more freely and are becoming more and more Canadianized. This suggests marginal participation not a complete acceptance and participation.

Mr. Mimoto says he cannot concur with the writer on the statement that the Nisei show an unwillingness to be identified with an alien background, and yet, by his own admission, he says that the Nisei no longer speak with Lil' Tokyo accents, that the Nisei went to war with their hakujin buddies, that "Japanese Canadian ways are becoming more and more Canadianized." In another article, he says that the Nisei Joe knows "little or nothing" about Japanese culture. This seems to point out that the Nisei identifies himself with Canada and things Canadian and an indifference or partial rejection of things Japanese, and a lack of knowledge of them.

In order for the Nisei to be religiously sophisticated and have an understanding of Buddhism, it requires that they have an understanding and an appreciation of the cultural background from which Buddhism and especially the Shin Sect emerged. This, Mr. Mimoto would agree, is not possessed by Nisei Joe. Mr. Mimoto would further probably agree that the Nisei Joe who claims to be a Buddhist would probably not be able to give a short resume of the major premises of the Shin Sect. The soteriological aspect of the Shin Sect is not conducive to mental hygiene because it does not build up ego strength. Namu Amida Butsu fosters dependence on an outside force. It is therefore obvious that Amidist teachings in the literal sense is scarcely possible except for a very few with fundamentalist leanings. The Buddhist have therefore the problem of just what to teach and how and whom, in a Canadian social climate. The essence of the article was on this problem as faced by the Buddhist.

As was pointed out in the previous article, the Buddhist leaders have had some insight into the problem and they have tried to change the overt form of worship and some of its doctrines somewhat in line with the prevailing value system. But at the present time, it is in a state of flux, with no clear-cut polarities, it proselytizes little, demands very little from its members. As such, Nisei Buddhists might be considered marginal religious participants.

With these conditions in mind, it is possible to speak of the Buddhists as being conservative. They are too rigid, lack spontaneity, lacking in zeal to critically examine their position, to reorganize and slough off such teaching which are not in keeping with the prevailing value system. Their efforts have been very limited and cautious so far but with the stimulus of war time adversities many steps were taken but still not enough. Prognosis for the survival of Buddhism in Canada in its present state is not good.

M. Sitarr,
Montreal, P.Q.

. . . WHILE FROM ANOTHER CORNER, COMES A REBUTTAL

Editor, The New Canadian:

The publication of Mr. Hideo Mimoto's open letter to Mr. M. Sitarr certainly did justice to Buddhism in Canada. Mr. Sitarr's over-generalized statements on sociological and psychological aspects, not to mention his gross misconceptions of Buddhist doctrine, was in need of criticism. By taking the sociological standpoint, Mr. Mimoto bombarded Mr. Sitarr's article quite competently and skilfully. However, besides sociological criticism, the article also calls for a necessary correction on doctrinal points.

Mr. Sitarr's statement, "The Buddhist leaders . . . recognized that certain changes in dogma . . . must occur for an ethnic church to survive", at once revealed that he selected too thin of an ice to do his fancy skating. Upon what facts does Mr. Sitarr base his statement that Buddhist dogma changes? Gotama the Buddha states in Anguttar-Nykayos Sutra, "Do not go by hearsay, nor by what is handed down by others, nor by what people say, nor by what is stated on the authority of your traditional teachings. But accept only that you have found truth through experience". In Buddhism, there is no dogma to do any ingenious changing!

On the following sentence, he continues that Buddhism has emulated Christian service, including hymnology, ritual and sermon. Did he ever hear a hymn sung at a Buddhist service? If he did, Buddhists in Canada are doing injustice not only to Christianity but to themselves as well. No, Buddhists in Canada do not sing Christian hymns. They sing gathas, the religious songs that originated in India long before any Christian hymns were composed. And, about his statement on sermon, where did he acquire such a notion? I should like to inform Mr. Sitarr that the Buddha preached a countless number of sermons, symbolically 84,000 in number. And also, at deathbed, he stated, "Go ye, O Bhikkhus, and under forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure." Surely Mr. Sitarr doesn't think that Buddha learned the art of delivering sermons from another religion? And furthermore, with such rich background materials for sermons, surely he doesn't think Buddhism in Canada emulated the sermon from Christianity?

Elsewhere in his article Mr. Sitarr writes, "Canadianized Buddhism accepts science and is therefore somewhat humanistic in outlook." As a psychologist, he should know that science is not humanistic. It is objective and factual! Science becomes humanistic only when scientists apply it to humanity. Consequently, how can an acceptance of science make religion humanistic. And even if we assume science to be humanistic, it wasn't the acceptance of it that made Canadianized Buddhism humanistic. From the time Buddha preached his first sermon at Benares Park, Buddhism has been humanistic with its main concern placed on man and his salvation.

Finally, but not the least important erroneous statement that he made on Buddhist doctrine was in stating that Buddhist Churches in Canada have not a well defined basis of faith on which to operate. The correction required here is an obvious one. The great majority of Buddhists in Canada belong to the Shin Sect which bases its faith in Amita — an outcome of a far-reaching contemplation of the Buddha nature of the universe. And its doctrine is backed by solid Buddhist philosophical principles of Causation; of indeterminism of the differentiation; of reciprocal identification; of True Reality; of Totality; of Perfect Freedom; not to mention many more philosophical foundations. As such, Buddhist Churches in Canada have and will continue to have a well defined basis of faith on which to operate! The Buddhist faith is like the air we breathe — it can adapt itself to any cultural container without losing a bit of its characteristics.

In short, I would like to advise Mr. Sitarr to return to thicker ice on which to practice his fancy skating.

And since Mr. Sitarr, I understand, is a psychologist, I have thought that he wrote his article purposely to study the reaction of the Buddhists in Canada. If that is the case, I was glad to have been his guinea pig rather than to have thousands of people accepting his article to be true.

Susumu Ikuta,
Toronto, Ont.

Editor's Note: — These differences of opinion first began when M. Sitarr wrote his article on "Buddhism In Canada" in the Christmas issue, 1951. Hideo Mimoto followed this up with his open letter to M. Sitarr, "In Defense Of The Bussei." Here on this page, M. Sitarr clarifies some of the points which he had raised in his article while Susumu Ikuta takes issue with M. Sitarr's comments.

Letters-to-the-editors and signed articles or columns are opinions of the writers and are not necessarily endorsed by The New Canadian. Letters should carry the name and address of the writer. Pseudonyms will be used if so desired.

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帰郷 大佛次郎

（第二百二回）

客

「えらいものだね。利口に生きている。日本人の女には珍しいのではないか。それでゐて君はさびしいなんてことなぞ知らないでゐるらしい」

「先生、まさか！」

「いや、さうでないよ。センチメンタルなところなんかない。日本の女には珍しい型だよ。男の僕なんかより、君は強いかも知れん。一年あまり僕はマラッカの牢にうち込まれてゐた。三方が壁で入口の鐵柵を目隠ししてあるやうな獨房だ。戦争が間もなく終るとは考へてゐたが、先のことはどうなることかわからぬから過ぎ去つたことだけ復習するやうに思ひ出しては嘗めてゐたのだ。その時、君を殺してもあきたらぬやつだと思つてゐながら、妙に感心して來たものだ、生きて外へ出たら、必ず仕返しをしてやらうと思つた物を考へるには充分以上に時間があつたものだからね。とにかく高い所にある明り取りの窓から、ヤシの木のこずえの先だけ見えてゐるが、それ以外はコンクリートの壁か床を見てゐるよりほかは無いやうな毎日なのだ。これは、いろんなことを考へても仕方はない。自分の頭の中の影を單調な壁の上に追つてゐるだけの始終さ。気が違ひさうな心持にも時にはなる。その時、救ひとなるのは、自分が心底からにくむ人間を考へてゐることなんだ。他人をにくむといふことは健康なことなんだな。出たら、あいつをどうして苦めてやらうかと、いろいろに工夫して慰められているのだ。復讐の鬼の仕事だ。コンクリートの壁の中に押し込められていると、人間はいくらでも残忍になれるものなのだ」

人事消息

■婚約

▲テーバーの比嘉氏長男範安君とステブストンの安井享芳氏次女素子さんは瀬戸口幸盛氏夫妻の世話で一月二十日安井氏宅に於て婚約式を舉げた

■出生

▲ケローナの阪本宏氏夫人ミサオさんはケローナ病院に於て男兒を出産、ブレイン・勇と命名

▲ステブストンの高崎一男氏夫人敏子さんは一月二十四日晩香坡のセントポール病院に於て女兒を初産、ゲール・まゆみと命名した。

■死亡

▲元ステヴストンで永年造船所を經營していた同地のパイオニーアの一人である岸汀造氏（八四）はビーシー州クリスチナレーキ（キャスケード）にて老後を養つていたが昨年夏日射病に冒されて以來健康すぐれず二月六日永眠した。葬儀は故人生前の希望により自宅で行われる筈

●一月三十日發表のテーバー佛教會寄附感謝廣告中に小柳清市氏より五弗を追加

■留置郵便

▲和泉アイ氏宛（滋賀縣蒲生郡村井はつ發）

本紙援助を感謝

左の方々より御援助戴きましたことを感謝いたします。

▲ステブストンの高崎一男氏夫妻息女出産記念

▲トロントの福坂茂三氏夫妻息結婚記念

ニユーカナデアン

豫約

次の書籍希望者はできるだけ早目に御注文下さい。日本で好評の書

▲佐藤惠作著「宮中を語る」

▲同著者「皇室のお寫眞」

何れも定價一弗宛

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トロント市ベイ街三七二

電話イー・エム三ー四三九一

フォラム 日系市民の前途の爲に（二）

ビーシー州 大岩 昇

一世が母國を愛し懐しむは當然の理であり情であるが、吾々が將來を誓つてカナダに在住する以上は、カナダへの感謝と義務は第一としなければならない。その義務に反せざる限り母國のために盡すことは認められるべきである。

郷に入つては郷に從う——この心がけがあるならば、吾々の如く語學の足らない者でも市民としての義務はつくせる筈である。幸いに吾々の二世三世は、語學の不自由もなく權利も認められて活社會への進出は容易であり將來への光明も大である。吾々の間から人材をどしどしと活社會に送り出すことによつて、吾々日系の願う問題も自からの手で解決し得られることにもなる。これは決して空想ではない、努力すれば必ず實現できることである。ただ民族意識に捕れ孤立主義を守つていては數年たつても實現はむずかしい。民族意識から來る傲慢さを捨てて、己れの屬する民族の長所をのみ運び求めてカナダの生活に融和することをつとめるならば、吾々の前途はかがやかしいことを信ずるのである。

先ず隣近所を手はじめに村町市と順次社會一般に及んで社交、公共事業、宗教と各團体に進んで加わり、彼等を知り彼等と親しむことによつて良き友となることが大事だ。例えて言えば先ず一本の木の根となり、根元から親しく協力して進むことにより基礎をつくることが必要である。根にもならずに他人根性で、その木の枝葉へ如何に高價な肥料をふりかけても効果はない。二三の政治家を動かしてみても一時的な目薬で、永久性はない。根元から適當な肥料を適當な時期に適當に與えてこそ効果百パーセントとなるのだ。何はさておいても大衆に接し彼等と親しむという道を選ぶべきである。根となる民衆と協力し團体にも入つて良くつとめることにより認められ、更に進むということが大切なのだ。

既に日系の村會議員や學務委員が出ている。この様な一般民衆の代表者たる人材の續出が望まれる。日系市協等は各地で定例の研究會など開いて人材進出のために援助指導の方法を講ずることも必要であろう。

御禮

私達當市在住中は一方ならぬ御愛護を賜り且つ此の度沿岸歸還に際し數々の御芳情誠に忝く深謝奉ります。長途恙なく二十三日午后五時半ビーシー州スミザー驛に停車の處テラス驛以西に大雪崩れ有り爲に數日來不通との事で偶々御出迎の須賀様達の御好意に甘え下車三泊の後二十六日午後五時半發車島港を去る四拾哩の地點にて亦々雪崩れに逢い十一時間立往生の後二十七日午後五時半ポートエドワードに到着致しました。當地方は稀有の積雪の上に連日來の降雪續きです。私達の住家は未だ竣成に到らず友人達の厄介になつて居る有様で甚だ失禮ながら取敢ず紙上を以て厚く御禮申上げます。

二月三日 ポートエドワード 三尾 留吉 家族一同

Port Edward, B.C.

トロント市協一世部

スタール・ボールギャング様

友人各位

在米一世のなげき

養老院建設が急務＝清水氏語る

四月以來ハワイ、全米各地を講演行脚した清水安三氏夫妻は九日午後デトロイトよりトロント着『ハワイ、米國に於ける一、二世關係はどんなものであるか』という往訪の記者の質問について次の通り語つた。

△汗をながして積立てた全財産を開戦とともに息子たちに讓つてしまつた一世たちは、いまとなつては息子たちから世話もされずきびしい日暮しをしている者が多い。息子たちは財産を貰えばそれつきり親達を見むきもしないというのが通例となつている。それで財産をまだもつている一世たちは死ぬまで息子たちに手渡さぬようにしている。

△とくにキリスト教信者の家庭にこの悲劇が多い。日本語を少しでも勉強した二世のいる家庭にはこの不幸が少いというのは考えさせられる。個人主義の發展した米國では親は親、子は子だろうが、この思想をそのまま日本がまねしているのでいまに日本の親たちも在米一世同樣の立場におかれるだろう。今やつと、日本の家族制度のよさがわかりかけてきている。

△日系人の多くいる都會ではいま眞剣に一世のための養老院建設が急務だと叫ばれてその方面に働いている。

なお清水夫妻は土曜夜それぞれ一時間餘にわたり講演を行い、滿堂の聽衆に多大の感銘を與えた。

次々に日系公職者

一昨年ビーシー州リルエットに於て宮崎政次郎ドクターが村議に選出せられて以來昨年末はオンタリオ州ピッカリングで木村ロナルド氏が學務委員に舉げられたが今度はアルバータ州ローズメリーで木下九市氏息一雄氏が村會議員に田村盛清氏は家庭と學校の會の會長に舉げられた。大箱園洲雄氏は昨年から會計に就任している

ト市協會長に堀謙二氏

トロント市協の總會は二月十日夜リジョンホールで舉行したが四百餘名の出席者があり市協に對する功勞者として

一世側─鶴岡德衛　佐々木周一　角利頭　内田一作　梅月高市

二世側─井口ジャツキー　茅原フレッド　田中キンジー　堀ケン　丸橋タミー　中村ミキー

の十一氏にゴールド・ピン（會員徽章）が贈られた。會長には會員の一般投票により堀ケン氏が當選、同夜は「バライエチー・ナイト」として盛り澤山の餘興があり映畫をはじめ獨唱舞踊など十一時まで續いた。開會に當り英帝崩御に對し哀悼の默禱をささげた

紫煙　ケンゾー

美しい夕燒風景

▲數多くある國立公園のうちほんの偶然で二つか、多くて三つしか見ておらない。それで昨年の夏、博覧會で觀光局から出している『ナショナルパーク』という寫眞入りの宣傳パンフレット數部を貰つて燈下に『ソファー旅行』を樂しんだこともあつた。

▲ところが最近、日本の友人からカナダの風景はどんなものか知らせてくれ、と便りごとに催促が來るので、それちやどペンをとるにはとるが、いつも筆足が進まず困るのである。すると思い出したのがこのパンフレット、このまま送つてやれば寫眞だけ見ても結構にロッキーの雄大な自然を味えるだろう。

▲一ケ月もするとエアメールでその禮狀がきた。ああ、この廣大な自然にだかれて活躍している日系人はどれだけ幸福か、のびのびと落ちついた生活をうらやむ。それにくらべて日本のせち辛い生活はどうか、全くイヤになる。ロッキー山脈、夕燒した空が背景の釣りは皆すばらしい。君も新型のカーを遠くドライブして、あの繪のような釣りを樂しんでいると思うとうらやましい限りである。

▲こんなことを書いた手紙をよみ終つて電車から下りるとニューズ・ボーイが大きな聲で「ロッキー山中の慘事、大吹雪で列車轉覆、死傷多數出す」という大見出しの夕刊を叫んで賣つていた。

ステプストン市協設立の議起る

ステプストンにも日系市民協會を設立する議が起り先ず準備委員を舉げ下ごしらえをすることになつた。これまでステプストンは晩香坡市協の中にふくまれていた。

齋藤孃は池田夫人宅に滯留

既報、今週からトロントで開催されている東洋十八ケ國の少年少女親善使節團大會に日本代表として來加した齋藤カヨ子さん（一八）は市内パルマーストン街一六〇の池田照子夫人宅に滯留している。齋藤孃は當市滯在中ハーバード高校で勉強することになつて居り同校に池田夫人の息女ジーンさんが通學しているので學校當局から世話を依頼されたのだということであり、娘さんと同じように取扱つて貰いたいと特に希望されているという。

ビーシー北部の雪なだれ

トロントの北留吉氏一家は去る一月十九日夜の汽車で出發、ビーシー州ポートエドワードに移轉したが、ビーシー州北部に大雪崩れがあつたために途中で止まらなければならず一月廿七日の夕刻にポートエドワード地方に到着した。ポートエドワード地方は連日降雪を見ているそうである。

高齢婦人慰勞會

【ニューデンバー發】ニューデンバー婦人會主催で七十歳以上の婦人慰勞會並に親睦會が二月二日夕刻より日本人ホールに於て開催せられた。餘興では各自のかくし藝が百出、池田初枝さんの淨瑠璃、川越夫人と娘さん達の踊りなどもあつてなかなか盛大、樂しさに時のたつのも忘れて夜半まで歡喜が續き一同大喜びで散會した。

●ニューデンバー婦人會新役員は次の通り決定

△理事長遠藤ひさ子△副理事三宅たね△幹事関貫野里△補佐青山とみ子△會計池田初江△監査役片岡とよ小坂ひさ△社會部長井上はな△部員伊東玉枝△教育部長星野久子△部員氏家ふくゑ

ニューデンバー佛教會新年宴會と報恩講

一月十二日開催の新年宴會には七十餘名の出席者があり、色々な隠し藝も出てにぎやかだつた。二十七日には報恩講が[illegible]司式の下に謹修せられた。なお右二つの催しに對し各方面より同情を受けたことを當事者は感謝している

クローナこんわ會新役員決定

【クローナ發】クローナ親和會では一月三十日定期總會と新年宴會を佛教會堂に於て開催新役員を次の如く選定

△幹事長中田音次△幹事小林武義△議長内藤幸太郎△副議長ぐ石菊松△會計臼井弘△外務部長寺井忠雄△監査役條原東次　入澤準一△相談役富江捨次郎　中田豊次郎　山本德市△各區係員

森繁　上本嘉三次　田松　星崎武二　外岡密次　玉置　源三郎　上山英男　山岡岩松　寺田辰次郎　鈴木等　右関末吉△（ウエストバンク地方）仲農太郎　田中顯次郎　松本左巳一郎

向主催者側ではコック主任の田中稲次郎氏夫妻と各夫人に深謝している。

ハミルトン支部熊本海協總會

【ハミルトン發】熊本海協ハミルトン支部では一月廿六日福島氏宅に於て總會と新年親睦會を開催、委員は前年通り北川、下田、上野、福島諸氏に決定した。親睦會では婦人方の努力になる御馳走をいただきつつお國自慢の諸藝が出てにぎやかだつた。

カルガリー二世クラブ新年會

【カルガリー發】當地二世クラブは一月二十六日新年親睦會をレーバーテンプルに於て開催したが百三十餘名の出席者があり二時間に亘るプログラムが青木達男君の開會の辭、近藤和子さんの司會によつて進められ、歌や日本踊りで大いに樂しみ、續いて松岡ジョージ氏司會で宴會あり、ここではドーア・プライズの發表があり、シルコライナ商會、イーストウイング商會、ヴアルダ夫人、二世クラブ等から寄贈の景品が渡された。

職業案内－廣告參照

▲協同委員會の一人として日系人のために努力してくれた辯護士ブルーイン氏は、あらゆる法律的なご相談に應じて日系人にサービスすると

▲佐藤惠作氏著『宮中を語る』と同氏監修の日英兩文二十ページの『皇室のお寫眞』ともに一冊の豫約希望者は花月氏まで至急申込れたいと

苦闘十年の回顧（七）

レスブリッジ 青木定義

アルバータ州在留同胞生活將來の光明を願する私は一面嚴粛なる現實として、二個の事實あることを認めざるを得ない。一はアルバータ州在留同胞の減少であり、他は同胞野菜栽培業者の受難である。先年日本歸國者によりやや減少したるアルバータ在留同胞中近年移動以前の職業に復歸すべく一部はビーシー州に歸還し、一部は東部に再移動したる者多く、往年在留同胞二千五百を稱えたるもの現在は二千内外に減少しているのである。

是は時に一抹の寂しさを感ぜざるを得ないが、けだし、個人本來の生活發展上寧ろ當然なるべき自然の原則であろう

私は日本歸國者と共にビーシーに歸還し又は東部に移動せる同胞諸氏の爲にその多幸なる新運命の開拓と有意義なる理想生活の實現に精進せられんことを祈ると共に、春の花、秋の月、折もあらば、夢多かりしアルバータ生活の幾年を追憶せられんことを希望するものである。

○

アルバータ州在留同胞中、野菜栽培業者は昨年度は生產過剩と市價の暴落とに惱み本年は記錄的惡天候に妨げられ其の收穫の大半を失い二ケ年に亘り世の好況を外に意想外なる打擊に苦しみつつあるのである。業者の苦惱の程眞に同情に堪えない。

幸にしてアルバータ州市民協會とポテート栽培業者組合とは相協力して是が對策を練り再起復興の道を講じつつある。

私は市民協會當局と栽培業者組合當局との協力運動の成功を信じ、一九五二年度に於て栽培業者諸氏が自らの組織せる組合の一員として飽迄も組合精神に生き以て堅實鞏固なる結束を遂げ徹底的に社會的良心を以て相協力するならば一九五二年度は天候にして平常なる限り有利なる收益を收め喜びをわかち得ることを確信するものである。

○

私は今回梅月氏よりの依囑に應じアルバータ州生活の幾年を追想すべく玆に『苦闘十年の回顧』を物したのである

今熟々往年苦闘の跡を顧み感慨更に新たなるを覺ゆるのである。殊に各種運動の經緯の委細を顧る時身不肖徒らに意餘りて智未だ足らず誠に冷汗三斗の想がある。

謹みて在留同胞各位に御わび申上ると共に多年辛苦を共にせる同志先輩並に關係同胞諸氏に對し重ねて深甚なる感謝の意を表するものである。

舞踏漫談（五）

松尾侍郎

正則な教育を受けた者と、舞踏知識はなく基本的な訓練を經ていない我流とは其處に大きな相違があるのは免れない事だ。公開の舞踏場等へ行つて見ていると一見直ちに我流ダンサーの見分けがつく。それは第一音樂の律調にステツプがのつていないことを直ぐに暴露するのだ。その他脚部の運用法が基法に添つていない點、身体全部の均勢がとれていない點等で、重大な誘導法の手腕に到つては皆無という有樣、從つて舞踏線美の發現がなく甚だ見苦しい形態となるから一目明瞭となるのである。

魂の拔けた人形の踊りに等しい死んでいるような舞踏では人に感銘は與えられないのみならず自分自身にも滿足な享樂は得られない。

勿論正則な訓練教習を受けたダンサー達の中にも上手下手はある。社交ダンスは元來がダンサー自身が享樂するのが主な目的で成立つている樣であるが、熟練した人々の舞踏は觀覧者にも快よい印象を與えるものだ。本當に舞踏藝術境へ到達した人達のダンスを見ると何かしら魅せられる樣な快感を覺えさせられるものだ。下手な人はいくら下手でも、少くとも定石通り踏法にかなつた踊りだと我流に比べて大變見好く、はるかに立派である。つまり素人ばなれがして居るのである。

○

音樂と舞踏とは離し得られない密接な關係があるもので音樂を度外視し律調にのらぬものは舞踏とは言われない。それは只單に步行しているのにしか過ぎないのである。

「音樂なくして舞踏はない」と言うホステトラーの言葉は適切にそれを言い現わしている。我流の人々はダンスの生命たる音樂の律調を無視と云うよりも、寧ろ無智なのである。だから斯うした人達は結極音樂はポルカであろうとワルツであろうと、極端に言えば、日本の義太夫であろうと音さえして居れば平氣でフォックス・トロットを踊る事が出來る誠に器用な人々であるのだ。此間もサニーサイドのパレー・ローヤル公開舞踏場へ顏を出して見たが、何んとこの我流氏の多い事よであつた。多分上品な舞踏會へ出席する資格がないので、ああした營利業者の經營する公開舞踏へのみ雲集するのであろう

フオラム（投稿歡迎）

伊藤君の舞踊

毛利有

チンピラのタップダンサーとして晩市時代の日系人間に知られたバビー伊藤君も藝道精進が酬いられカナデアン・ナショナル・バレー團にその天分を發揮しているのはうれしい。モントリオル市の群がる數千の舞踏生徒中から拔擢された三人の一人だから異色ある日系人としてその前途を祝したい。

公演會はモントリオル市のヒズ・マジェスティー劇で三日間四回開かれ何れも切符賣切の大成功を收めた。僕の観たのはコペリヤの支那人形の伊藤君であつたが僕の目に涙がにじんで來る程一千二百の觀客はそのアクセントのはつきりした同君の舞踊に嵐の拍手を送り休憩時間にもチャイニーズ・ドールをほめる會話が隨分耳に入つた。バレー團案内書には伊藤君の寫眞と晩市生れの日系カナダ人と銘打つた略歴を紹介してあるので日系市民としての好個の文化寄與にもなる。一千餘の観客を前に毛色の變つた唯一の人種の伊藤君の涙ぐましい熱演を観て僕は二つの感想をもつた。

一つは同君が今後お能を研究して獨自の舞踏を開拓してバレーの名手となる日を想像せずには居られなかつたこと

もう一つは演藝協會や後援會が生れる位深い演藝趣味と理解ある日系人社會であるから伊藤君の晴れの地元公演には多くの日系人が押しかけるであろうと思つたが、殆ど観客席に見られなかつたのはさみしかつた。多分これはバレー團公演を多くの日系人が知らなかつた故であろうと殘念に思つた事である。

異色ある優れた日系人を送り出すために社會も出來るだけの聲援を送り出す必要があると思う。



雑録

梅月生

敬老會について

トロントの『一老人』から、トロント市協一世部總會で決定した敬老會開催に關して別項のような投書が來た。

市協一世部で決定した敬老會開催は、特に主催は二世も含んだトロント・チャプターにして壽會にも協力を求めるということになつている。

シニア・シチズンをうやまい高齡者の勞に報いる慰安をはかることは、人間として誠に美しいことであり、奬勵されるべきことである。凡その生きとし生ける生物は、子を愛し子を育てるけれども、成長した後に子が親を尊い親をみて行くのは人間だけに見られることのようである。いくら個人の人格が尊重され自由が叫ばれても、この道は人間として踏みはずすことは出來ない。市協一世部が、この前の敬老會同樣に、二世を含んだ市協チャプターを主催者にするときめたことには、この間の含みを持たせたものであろうし、若い人達も喜んで之を主催することだと思う。

敬老會開催は市協一世部できめたプログラムの一つであつて、何もこれが重點というわけではなく、プログラムの一つにある各團体代表者會議などでは、『一老人』氏が指摘しているトバクや風紀のことなども當然取り上げられて、何等かの對策が講せられることになるであろう。

社會的な事柄や問題には、すべてつながりがあり、表に現われる現象や疾患には、それぞれ共通の根があろう。社會的な問題解決や是正の根本義は、社會そのものを健全・明朗にすることだ。そして、その方法には、應急手當や根治の手術、土臺の造り直しや補強工作等、或いは部分的に又は全体的に、事態に應じた手だてが必要である。

そんな意味からして、市協一世部の發議した敬老會にも大きな意義があるのである。

（以下は投書）

トロント市協一世部總會で議案の一つとして敬老會開催が決議されたが、老年は老年で昨年壽會というものを組織したし、オナダ政府よりは七十歳以上となれば無條件にて毎月四十弗という恩給を下附され此の上なき慰安をなしてくれているので、何も敬老會などを重點とせず、市協一世部が目のあたり努力して貰いたいのは、今支那人街にて中年、老年、二世と澤山の同胞がトバクにふけり、あちこちと浮浪している者に對して大なる關心を持ち、何んとかこれを良い方へ導く道を考えることが第一義ではあるまいか。

それは非常に難問題ではあろうけれども、誰り手のかからぬ催しで一部を喜ばせることに市協が主になつて力を入れなくとも、市協そのものの存在を重んずるなれば、まだまだ他にしなければならぬことが澤山ある筈だと思う。一考を願いたい。（一老人）

●『十二の大きな失敗』は体載

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梅月高市 森研三

日本へ米艦六十隻 沿岸警備を強化す

【東京發】平和條約の發効も近づき日本沿海の警備を強化するため海上保安廳は米國から「適當なる艦艇」を借りうけることになつていることが正式に明らかにされた。この適當なる艦艇という字句は日本の海岸を守るに充分なる艦艇と充分なる備砲を意味するもので、米艦艇が手に入つたあかつきは海上保安廳は日本沿岸警備隊となるわけである。連合國當局者はどれだけ米艦を日本に貸し渡すかは語るを許されていないが、ある筋の情報によると、米國は小型艦六十隻（このうち二千トン級砲艦十隻をふくみ）を貸し與えることになつているといわれる。別報に依れば日本は五十億圓（一億四千万弗）を使つて海上保安廳を改組し、二千トンから四千トンまでの武裝艇をこしらえて海上警備にあたるがこの計畫では必要な艦艇は日本で造船することになつているといわれる

今夏御戴冠式か

【ロンドン發】英帝の御遺骸は十一日サンドリンガム離宮よりロンドンのウエストミンスター・ホールに移された。沿道の國民はいずれも聲をあげて泣いた。六月一日まで喪に服すと發表された。今夏中に女王の御戴冠式が行われる御豫定だという説もある

移民入植 繁榮する平原州 一万のうち七千が土着

【レスブリッヂ發】身体一つでカナダに移民して平原州の農業に從事した歐洲移民はほとんど全部が惠まれた機會をつかんで土着しつつあるの下平原州は繁榮してきている。カナダが歐洲移民を大量許すことになつて以來數年間に約一万人がアルバータ州に移住してきた。このうち五百名はイタリーで英第八軍に戰爭に加わつたポーランド軍人たち、四千五百名がデイピーし、三百名近くがドイツ人、オランダ政府移民奬勵の下に二千五百名がふくまれている。レスブリッヂ地方における彼等の雇傭條件は大体次の通り

△獨身者はルームと食費付で月百弗から百十弗

△夫婦者は月百五十弗から二百弗（住宅、飲料水、燃料、電燈、ミルク、バター、タマゴ其他を供與する條件）

かかる好條件のため一万名の移民のうちいまなお七千名が農業に從事し、三千名は契約年限がきれるとそれぞれの專門技術の仕事に移つた

「日本を信頼せよ」

ダレス氏が濠洲に反省求む論說

【シドニー發】濠洲議會が對日平和條約の批准を準備しつつあるとき、平和條約の生みの親であるダレス氏は溫健なシドニー・デイリー・テレグラフ紙に先週「濠洲よ、日本をいつまでも疑わずに信頼せよ」と大要次の如き論說を發表した

日本は東洋征服という野心からまつたく全快したのである。しかし東洋諸國はソ連帝國主義の本當の味を知らないが西部諸國がながく東洋の統治者となつていることを充分味つている。東西の親交は可能であることを示すことは日本の將來にとつても重大なのである。全東亞は日本がどうなるかを注視しながら、われらがこの距たりを飛び越え得ないだろうとタカをくくつているのである。濠洲はすべからく日本を心底から信頼し疑いを一掃すべきである

千島樺太はどうなるか？ ソ連ヤルタ協定に違反

【ワシントン發】對日平和條約とそれに關連する三つの太平洋防衛協定は順調に上院を通過するものと豫期されている。しかしただ一つ問題とされているのはヤルタ協定にもとずいてソ連が日本の領土を奪い取つたことである。ソ連はこれは正當な報酬だとしている。しかしヤルタ協定（一九四五年二月十一日調印）によると、ソ連が參戰すれば、千島南樺太とその隣接の島を與えるかわり、ソ連は國民政府と友交同盟を結んで軍事的に政治的に經濟的にも援助するということになつていたが、日本の領土だけはサッサと占領し、國府は助けず共產軍を後押してきた。この事實は先日パリーの國連會議で國府代表が「ソ連は一九四五年八月に調印したソ支友交條約を履行しなかつた」という決議を出し、廿五對九でこれを認めた。よつてすでにソ連はヤルタ協定に違反しているのだから、目下占領している日本領土を持つ權利はないはずだということになり、ソ連がこれを認めれば平和條約になんら問題もなく批准されることになるわけだとしている。

宇垣、蓮沼 有田も解放

【東京發】日本政府は九日元思想警察の高官十七名をふくむ百十名の陸海軍々人の追放解除を發表した。進駐軍當局はいままで憲兵將校を追放リストに加えることを拒絶してきたものであつた。今回のリスト中には元外相有田八郎氏のほか蓮沼蕃（シゲル）元陸軍大將（侍從武官長）や宇垣一成大將も加わつている。

日系人の弔電 女王に御傳達

全加市協は田中幹事の名を以て去る八日カナダ總督代理リンフレー大審院長に英帝陛下の崩御に弔電を發したところ九日總理代理次官から、日系人の弔電は女王に御傳達される旨の返電があつた。

南米日系移民生活の映畫

日、伯合同で勝ち組負け組主題に

南米ブラジル移民の勝ち組と負け組の對立をテーマに日本とブラジル合作で映畫製作の計畫がすすめられている。日本側のスタッフは瀧村プロ代表者瀧村和男氏、谷口千吉監督、三村明カメラマンのほか主演俳優一名（未定）の四名で來日中のサンパウロの映畫製作會社ノロジッソン・テ・シネマトグラヒカ・サベルタ・デ社佐藤吉典社長との間に交涉を重ねていたもので、日本側スタッフは本年五月、二ヶ月の豫定で現地へ出發する。佐藤社長はいわゆる「神道連盟事件」が内地にいる者の理解へられる點があるとし、再び移民が許された機會に映畫を通してブラジル國民及び在伯邦人に對して、どうしてあの對立が起つたかの背景を說明する一方、日本には移民生活の實態を紹介しようと思い立つたもの。題名は「愛を叫ぶ歌」（假名）でサンパウロ市ペラクルースまたはマリンガ撮影所及び同市近郊で日伯人俳優の協力で現地ロケを行い本年十月ごろ日伯同時公開の豫定だが同社長は日本側主演俳優として三船敏郎に白羽の矢を立てている。

漁業條約まだ反對を叫ぶ

ビーシー州漁者機關紙「ザ・フイシャマン」先週紙上には昨年末假協定した日米加漁業條約に反對をとなえている各地區漁者團体の主張と共に、この條約に調印反對をメシュー漁業相に申請していること、ビクトリアでも新西院で大集會を開いて條約反對を論じている。

なお日系人側にも照會中だが又トロント市協・世部でもオタワに在る事務所を通じて詳細を調べているので判明次第改めて本紙に詳報する。

日本送り慰問品

日本へ送る慰問小包に對し日本側で關税をかけることになつたとオタワ政府郵政省から發表されたことに對し讀者から色々問合せがあるが、ニューカナディアンでは目下日本側[illegible]れるだろう

はなし

[illegible]移民がカナダに入國したがパレで、移民官二、三名がクビになるし、移民の多くに本國送還となつている▲去る日曜夜トロ市々協集會で日本觀光局の作つた天然色の觀光映畫が上映されたが、これを一世の人たちに見せれば、さぞ「なつかしい日本」だろう

カナダ人口千四百万人

【オタワ發】一九五一年に行われたカナダ人口調査の最終的統計によると昨年六月一日までのカナダ總人口は一千四百万九千四百二十九人で十年前の人口に比べて二百五十万人の増加となる。州別にみると人口增加率はビーシー州が一番でオンタリオ、ケベックも大いにふえている。

Prep For Shuttle Tourney On March 1

Montreal Nisei Club Preps For Coming Shuttle Tourney, Nisei Play In City & District Meet

MONTREAL — The Annual Inter-City Badminton Tournament between the Montreal Nisei Badminton Club and their "Queen City" rivals has been set for March 1 at the McGill University's spacious Currie Gym in Montreal. As in the past, Roy "Mr. Badminton" Shin is expected to bring a strong aggregate to represent Toronto.

The Montreal team, consisting of veterans and beginners, is expected to give a good account of itself against its more experienced rivals.

Sheila Kosaka, Liz Yamashita, Chiz Uchida, and Miye Yasunaka will anchor the ladies team while promising newcomers like Jane Kuwai, Sadie Watanabe and Kini Osaka are expected to show well.

The men will fare much better than last year with Mus Toyota and Tom Matsui leading the way while veterans Bernie Yokota Tom Yamashita, Toyo Ebata and up and coming players like Muts Suda, Gord Yamashita, and Hiro Uchida will add to their efforts.

FLYING FEATHERS: Sadie and Shine Akiyama were the individual winners in the club round robin tournament held in Jan. 28.

Mus Toyota and Tom Matsui were the Nisei reps in the Montreal City and District Tournament Jan. 23-26. Both were eliminated in the second round of the "A" singles. In the "B" Mixed, Renaud and Toyota met Copping and Matsui and the latter eked out a narrow victory in three hard-fought games. In the semis, Copping and Matsui went down 17-18, 17-18 to Marjorie Mapp, former Dominion Ladies singles champ and Junior whiz Don Giles. In the Men's Doubles however, Matsui teaming up with Gordon Chan, copped the "B" title by beating McLarnen and Foster, 15-10, 15-6.

Organize Canadian Judo Federation is Proposal

Shigeteka Sasaki, well-known judoist of 4-dan rank who has been in Toronto for the appearance of the Japanese judo experts here is to organize the Vancouver Yudansha-kai. A resident of Ashcroft, B.C., he left Toronto on Feb. 5, and on his way back, he will visit Vancouver for this purpose.

The over-all plan is to form a Canadian Judo Federation embracing all judoists in Canada, both Japanese and Occidental. The federation would be composed of three regional branches divided into B.C., Alberta and Eastern Canada.

The Eastern Canada branch would have their local groups in Winnipeg, Toronto, Ottawa and Montreal.

King-Pins Rule Over Kent Bowling

CHATHAM, Ont. — King-Pins reigned over the first half in the Kent Nisei Bowling League with 45 pts over their court of Strike-Aways 37, Ziros 31 and Hi-Fliers 27.

Kaz Osaka leads in averages with 211 while Yas Masuda 196 and George Nishizaki 195 follow. Masuda and Nishizaki prove that they are a hot pair by setting the pace in triples and singles with 830, 337 and 755, 323 respectively.

Last year's star bowler Jack Nishizaki and veteran Johnny Kondo are two of the local Nisei keglers who will bowl in the Chatham Tournament which starts Feb. 16. They both have a good chance to carry away the trophy since they both average around 235.

In an Inter-City 5-pin match between Detroit and Chatham held monthly for the past three years, the Chatham team took the nod in their encounter on Feb. 2, 2966 pins to 2323. Chatham bowlers were John Kondo, George Nishizaki, Toji Fujii, Tak Wakabayashi and Jack Nishizaki.

Japanese Bullfighter May Give Up Dangerous Profession, Narrowly Escapes Death In Spain

MADRID, Spain. — The only bullfighter of Japanese ancestry in the world, 23-year-old Augusto Yatojo of Peru, may give up his Sunday afternoon duels with the brave bulls for a less hazardous occupation. Yatojo won the cheers of the multitude in his debut last fall in Spain but a press association dispatch from Madrid indicates that he was less fortunate in a later outing.

Said the Spanish language dispatch:

"Rarely has the crowd seen such action (all provided by the bull.) The animal chased Yatojo all over the ring, attacking him repeatedly, and only the rapid action of the other bullfighters saved Yatojo from a thrust of the bull's horns.

"Today Yatojo confessed he should have used his glasses. But the multitude made him another suggestion. 'Yatojo,' they shouted, 'find another profession.' Furthermore they gave him jeers and insulting whistles. Yatojo, who suffered injuries, said the crowd probably was right."

Anybody's Race In Hamilton Bowling

HAMILTON — Although the top perch in the Hamilton Nisei Bowling League still remains a dogfight, the vaunted Kumagai quintet with 50½ points have grasped a half-point lead over Tigers. A point behind are Jack Kondo's with 49 pts. with Kosugi's and Yaguchi's hot on their heels.

Last week, Sam Sonoda's battled the leading Kumagai's before finally succumbing 2½-1½ while Jack Kondo's and Tigers fought to a 2-2 deadlock as did Kosugi's and Solly's. Yaguchi's, Mits Honda's and Pin-Cushions all came out on the long end of 3-1 marks over Lucy's, Tad Kondo's, and Tanaka's respectively.

High average leader Tosh Hashimoto and newcomer George Matsui paced the trundlers with 739 and 702 triples. Right behind were Roy Honda 699, Swanee Inouye 690, Mike Honda 685-304, Gord Ojkawa 677, Jack Kemo 654 and Tak Machida 650. —"Doc."

Cock, Dog Fighting Said Coming Back

OSAKA — A police raid on cock-fighting was staged here recently resulting in the arrest of 41 persons. The cock fight, it was said, was staged purely "as a show."

Old "blood sports" obviously are making a comeback in parts of Japan.

It was also reported that at Sakai, a town near here, a national dog fighting meet was held, with 78 fierce canines taking part. At Kochi, on Shikoku, known as the centre of dog-fighting, the cruel pastime was said to be flourishing again — as "a strictly sporting event."

Nisei Pro Prospect Spurns Japan Offer

HONOLULU — Bill Nishita, Hawaii's outstanding prospect for professional baseball, spurned what was believed to be the best contract ever offered to any non-Japanese player to date by the Tokyo Mainichi Orions of the Japanese Pacific League recently.

He is expected to return to the University of California this fall to continue his studies but it was not known whether Nishita would sign with one of the major league clubs seeking him. The Yankees, Dodgers and White Sox as well as the San Francisco Seals are interested in the Nisei.

Urabe Insurance Fattens Lead; Lowly Teams Come Through, No Bowling This Friday

Urabe Insurance padded its lead in the Toronto Nisei Major Bowling League by beating Lewis Men's Wear last Friday, but it was the downtrodden teams that provided most of the fireworks. Last-place Mammy's drubbed Bussels 7-0, while next-to-last Wasser's surprised Yamada Studios with a 5-2 win. Eleventh-place Sora Construction tumbled Moonlight Grill out of second place by pasting them 7-0, meanwhile pushing themselves up three notches.

Takeda Insurance returned to second spot by taking Sea Breeze 5-2. In other games: El Mocambo 7, Family Co-Op 0; Lowe Bros. 4, Sammy's 3; Spadina 5, Best 2.

In extending their lead, Urabe had its full squad bowling over 700. Sanjo Sora shot 826 (342) to pace a 3,713 team total, while his teammates scored as follows: Maw Mori 754 (300), Terry Fukuoka 716, Kaz Kuroda 712, Joe Tehara 7[illegible].

High scorer among the relatively large list of good totals was Johnny Takeda with 843 (325). Others were Sub Mike 814 (270), Jack Henry 812 (303), C. Nakagawa 7[illegible] (324), M. Isoshima 796 (310), J. Izumi 773, T. Hayashida 762 (308), S. Baba 746, B. Tsuruda 744, M. Baba 727, S. Amemori 717, M. Matsumoto 716, G. Yano 709 and R. Nagamatsu 708. J. Kitamura had a one-game 304.

Out of respect to the late King George VI, games of this coming Friday, Feb. 15, have been canceled.

CLASSIFIED

YBS Dance Cancelled

The Toronto YBS Valentine Dance scheduled for Friday, Feb. 15, at the UNF Hall has been cancelled in respect to the King's death. Details for another date will be announced later.

The Limit Is 200

Tomorrow, February 14, St. Valentine's Day. Do they still send those unsigned cards? To think that it was only Christmas just the other day.

That's just it. It seems business has ganged up on the consumer and has invented a continual stream of events in order to keep a steady flow out of our pocketbooks. They don't even give you time to recuperate.

Beside the regular present-giving occasion as Christmas, Valentine, Mother's Day, Father's Day and Easter, there are the showers, stags, birthdays, weddings, anniversaries, get-better-quick gifts, farewells, etc. This giving and receiving may be a necessary part of our social potpourri, but it can get to be a nuisance and a heavy drain on our resources.

To be sure, it's a wonderful custom, provided the offerings are token, but it's an obligation to pay the premium. And JC's have that habit of carrying this pretty far. Seems we could stand a little austerity in this department even though it's claimed that everything comes high nowadays.

By the way, if you are interested, there are exactly 262 more shopping days until Christmas.

ACROSS MY MIND

By JACK NAKAMOTO

Tragedy struck two Wednesdays ago, making a mockery out of my article which appeared that day!

The article ought not to have been printed that week; not only was its appearance ill-timed but it was also in bad taste. It was however through no fault of mine or the editor's that this sad turn of event came about.

Written in a letter-writing style, the article was addressed to my friend who recently reunited with his folks and widowed mother after several years of estrangement. I wrote praising him because he has made a miraculous comeback to a normal, decent way of living. Long thwarted to go on to higher education, he had once gone to the dogs and lived precariously in the shadows of Chinatown.

However, when he became involved in a near-death accident which called for a few months of hospitalization and then a convalescence at home, it actually turned out to be a blessing in disguise. With his mother's loving care, he made a quick recovery. But, above all, a son-and-mother relationship became happy once more.

Then, two Thursdays ago there arrived a copy of The New Canadian with that untimely article in it, and it was on the same day that I received the lettergram with a terse message: "...'s mother killed instantly by truck." I was stunned that she should meet an untimely death; I immediately felt the impact of impropriety in the appearance of that article. It was too late then to stop the press!

When I went to the funeral and paid my tribute respectfully to the grand old lady with an elfin smile, I reflected with some consolation that she was at least able to see the day when her son returned home. And I prayed earnestly that she will not mind too much of the bizarre coincidence which had just occurred.

It was one of those grim ironies of life which hits us now and then, forcing queer situations upon us without our asking or our acting.

Quick Quote

"It isn't the Negro race or any other race that needs help today. It's all humanity." — Ethel Waters.

Thanks Workers In Fund Drive

LETHBRIDGE, Alta. — At its Fifth Council meeting held on Jan. 20, the Alberta JCCA Council moved a vote of thanks to all the individual members of the local chapters who donated their time and effort in selling the booster tickets in the Alberta JCCA Annual Fund Campaign.

Stated Ted T. Aoki, President of the Alberta JCCA, "Mr. Yuki Tomiyama, Finance Director and his Committee members deserve much praise for the way in which the drive was conducted. At the same time, we must not forget the many members of our several local chapters who did the actual selling of the tickets. They assisted greatly in placing the Alberta JCCA on a sound financial footing. Now we are in a position to meet the financial obligations of the National JCCA and to conduct the activities planned at the Provincial level."

"It is pleasing to report," continued Mr. Aoki, "that the bulk of the booster tickets were purchased by the Caucasian friends in Southern Alberta."

LETTER TO BOBBY

(cont'd from P. 1)

And then something happened, Bobby, which made me ashamed of my cynicism. As I watched you, at the end of the evening's performance, taking your curtain calls, I saw you look up at the first and second balconies — and smile. I remember you telling me that it wasn't the orchestra seats which held those who loved the ballet. It's the people in the first and second balconies, people who couldn't afford better seats, who scrimped to buy tickets, who craned their necks from behind pillars. They, you said, were the people who meant most to you. They were the ones to whom you were grateful.

And then I remembered many things about you. In memory I heard your little sister saying, "Can you imagine, people wanting Bobby's autograph!" as if it were the most amazingly funny thing in the world that could happen to her big, lanky brother, and I heard your sheepish laughter in the background.

I recall you telling me of your nervous first night in Toronto and how you spent the next day, practising from four o'clock till curtain time, just to perfect a certain step.

I recall you saying to your mother, "Gee, mom, why didn't you let me take up ballet sooner?"

I remember vividly the serious statement you made when I, as a reporter, asked you how you felt being chosen a member of the newly-organized National Ballet. You told me simply and seriously, "My dad tells me that I have the burden of the Niseis on my shoulders — and I hope I can live up to it."

You cannot be these things, say these things and be a phoney. As a dancer, you're goood. As a person, can I answer it by saying that I am proud of you.

Your career will take you away inevitably from our Nisei world into strange new places, to greater fields of endeavour, but as long as you are these things, as long as you remember that with the gift of talent there is also an accompanying responsibility. I shall have no excuse for cynicism. Good luck, Bobby!

Cinderella.

Calgary JC's Turn Out En Mass for Successful Concert Sponsored by the Calgary Nisei Club

CALGARY, Alta. — It isn't too often that the Japanese in Calgary have an opportunity to gather together. However, when they do, they make the best of it.

So it has become a tradition here during the past several years to hold a concert. Under the sponsorship of the Calgary Nisei Club, the annual New Year's Concert and Banquet was held on Jan. 25.

The Japanese community at large was in attendance and the Labour Temple Auditorium held a capacity crowd. Even Jack Frost could not keep th enthusiastic folks from coming, even from the outlying distant suburbs of ever-expanding Calgary — many of them came an hour ahead of time and waited.

Following the singing of O Canada, Tats Aoki, president of the Calgary Nisei Club gave an introductory speech of welcome, both in English and in Japanese. The program was then turned over to the Mistress of Ceremonies, Miss Joan Kondo, who skillfully handled the show.

The evening featured a variety of talents: vocalists singing from Japanese hits to hillbility yodels; three-and-a-half-year-old Albert Nawata capturing all hearts with "You are my Sun shine"; Mary Horio of Brooks, bringing an encore applause; guitars, harmonica and accordion providing instrumental entertainment; Susan Kobayashi assisting as piano accompanist.

Then there the laughter-punctuated skit where the beautiful blushing bride portrayed by 6-foot Earl Odagaki, came down the aisle with "her" five-foot-two groom played by Miss Amy Okazuki; the ondo's danced by a group of Nisei boys and girls; the Occidentals present immensely enjoyed the odoris performed by June Ohama and Betty Sawada; June Yoshida and Mac Hattori "brought the house down" with their hilarious Japanese duet.

Calgary would not be Calgary without the Square Dance. On this occasion, it was ably gyrated by Gus Yamauchi and his group. Gus, later in dignified attires, bow tie and tails, joined in the odori.

Presentation of souvenir gifts from the C.N.C. was made to Misses Joyce Jomori and Alice Sasaki who will be leaving Calgary shortly.

Mr. G. Matsuoka was in charge of the banquet which followed. On behalf of the Issei, he thanked and congratulated the Club and its president, Tats Aoki, for their wonderful work.

—B.I.

SOCIAL CALENDAR

FEBRUARY

13—Toronto. Metropolitan Nisei Fellowship Group meeting, at the Church House, 7:45 p.m.

15—Winnipeg. — R. & S. Club Valentine Dance, at the YWCA Blue Room, 8;30 p.m.

16—London. — London-St. Thomas JCCA "Tournament" Dance, King St. United Church gym, 8:30 p.m.

16—Hamilton. Hamilton Hy-No Club's Valentine Dance, at Central Hall, 8:30-12 p.m.

16—Kelowna. Kelowna JCCA Valentine Formal Dance, at O.K. Buddhist Mission Hall, 10 p.m.

16—Winnipeg. — Issei Valentine Dance, at Buddhist Hall, Winnipeg and Tecumseh, 7:30 p.m.

22—Toronto. U. of T. Nisei Students' Club's Glenn Miller Night, at Polish Alliance Hall, 8:30 p.m.

29—Toronto. Club Ami's Leap Year Social, at Canadian Legion Hall, 8:30-12 p.m.

Issei Plan First Dance In Winnipeg

WINNIPEG — The first Issei dance in Winnipeg will be held on Sat., Feb. 16, at the Buddhist Hall in Winnipeg and Tecumseh Sts., from 7:30 p.m. Refreshments will be served.

Since this is the first dance ever sponsored by the Issei, the dance committee hopes many Issei will turn up for a grand evening of fun. Instructors will be on hand to assist the beginners.

The Issei dance committee consists of Messers. Nakai, Katsura, Tsutsumi, and Mrs. Nishimura and Mrs. Shimozawa.

'Peg Valentine Social

WINNIPEG — The Winnipeg R. & S. Club is sponsoring a Valentine Social on Friday, Feb. 15, at the YWCA Blue Room from 8:30 p.m. Highlights of the evening will be games, novelty dances, and refreshments. Admission is 25 cents for non-members and 10 cents for members. Everybody welcome.